

# VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, AUGUST 10, 1842.

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## POETRY.

The lines below are from the pen of a female 14 years of age.—Ed. Tel.

### THE TEMPEST.

A distant roar, a fearful sound,  
Swells on the air and shakes the ground;  
Red lightning shoots athwart the sky,  
And trees that lift their heads on high,  
Bow to the tempest's lowering wing,  
And to the earth their branches fling.

Grim darkness waves his ebon wand,  
And reigns, the monarch of the land;  
Hoarse murmurs swell upon the breeze,  
Then sigh among the forest trees,  
While muttering thunders nearer roll,  
And shake with fear man's guilty soul.

The mad waves lash the pebbled shore,  
While thick and fast the rain drops pour;  
Deep night lifts up her sable shroud,  
Forked lightning leaps from cloud to cloud,  
The night-hawk shrieks and soars abroad,  
Man stands aghast and fears his God.

But list!—above the tempest's moan,  
A voice is heard—no mortal tone—  
In stern command, yet like the rill,  
In cadence soft,—"Peace, be still."  
All nature hears, the storm's deep roar—  
The thunder's peal is heard no more.

The moaning winds to murmurs die,  
Pale fires gleam in the western sky,  
The clouds roll back their misty folds,  
The distant thunder fainter rolls,  
And as the sun throws off her shroud,  
The bow of promise decks the cloud.

The waves that heave from side to side,  
Now in smooth ripples gently glide,  
Anon—they rise and surge again,  
Then sink to ocean rest again;  
Reflect the sun's last parting beams,  
While earth and sky with beauty gleam.

The dew-drops sparkle on the trees,  
And sweetly sighs the evening breeze,  
The flowers abroad their odors fling,  
From every tree sweet music rings,  
A magic spell o'er all is cast,  
All nature smiles—the storm is past.

M. L. P.

VERMONT TELEGRAPH.  
BRANDON, AUGUST 6, 1842.

## OBITUARY.

When the good die, their memories are embalmed in the hearts of their friends. The speaking marble may crumble, and its record is at best, formal, meager, sullen; but the faithful Christian's epitaph is written in deep and deathless characters upon the living tablets of the heart, and will remain there legible forever. His silent requiem is chanted by the saddened, subdued but resigned spirit of kindred beings left to buffet the stormy waves of life alone. The pious dead need no eulogy and I will not seek to bestow one. Their mouldering forms heal not, and their disenthralled spirits desire not the praise of man. To be enshrined in the temple of known and faithful friends is enough of earth. Still with pleasure and profit we may contemplate their characters, and derive lessons of wisdom from their unswerving integrity and devotion to God. With the hope that others may be made wiser and better thereby, I offer the following brief account of a deceased friend.

Miss SARAH AYER was born and educated in New-Hampton, N. H. Her conduct in childhood and youth was uniformly dutiful to her parents, kind and affectionate to her companions. Her equanimity and cheerfulness of feeling, and her graceful and modest deportment were alike peculiar. Naturally possessed of an unruffled temper and a strong and energetic mind, she ever secured the love and respect of parents, teachers and friends. Miss Ayer completed her course of study at the Female Seminary in her native town, at the age of 19, and immediately leaving the loved scenes & chosen friends, and faithful teachers of her youth, she went forth herself among strangers, to labor assiduously and successfully in giving instruction to, and moulding other minds.

Her attainments as a scholar were of the first character—far more solid than brilliant. Not satisfied with the show of knowledge—more superficial acquirements, she strove to drink in the great principles of scientific and moral truth—to measure the foundation as well as the superstructure. Not captivated with the name of education, she sought for the substance and tested the strength of an ex-

panding mind, by the strict discipline of patient-searching thought. Thus prepared, Miss Ayer left New-Hampton and became Principal of the Female Department of the Derby Literary and Theological Institute. For three successful terms she discharged the arduous duties of her station, with unshrinking faithfulness and eminent success. It may probably be said with truth, that she not only secured the confidence of her scholars as a body, but the respect and love of every individual among their number. Such being the case, while all were rejoicing in her prosperity and that of the school under her control, death laid his inexorable hand upon her. After a few brief weeks of wasting disease, she fell in the midst of usefulness, while the bloom of youth still sat upon her brow, and the field in which to exert a good influence seemed opening fairer and wider on every hand. Surely, God's ways are inscrutable,—past finding out, at least to our circumscribed and finite minds. Still let man say at every mysterious dispensation of Providence, "It is the Lord, let him do what seemeth him good."

A prominent trait in the admirable character of Miss Ayer, was unwavering firmness—a steady and resolute perseverance in any undertaking. However many obstacles must be overcome to accomplish a desirable object, there was no shrinking. Entering upon a course only after mature reflection, and being governed by a principle deeply implanted in her breast to do right, whatever might be the consequences, she rarely found occasion to retrace any steps already taken, or swerve from a path once entered. Feeling a deep sense of her own imperfection, and the sacred, eternal nature of influence, she was cautious in adopting new plans, but ever willing to examine, and if possible, to decide. Moral firmness can not be too highly valued, and of this Miss A. possessed an unusually large share. None understood thoroughly this trait of her character without feeling great respect for its possessor. It is indeed an inestimable quality, without which the loveliest and best will be useless in life, if not yielding to many and severe temptations. This element of her character was united with a most retiring and affectionate spirit. She sought to win the friendship of all by gentleness, and a cordial, but unostentatious manifestation of her esteem and regard for their happiness. She was refined in the highest and best sense of the term, not in studied forms and fulsome compliments, but in native delicacy, good sense and kindness. She desired friendship, but sought not the notice or applause of community, and instinctively shrunk from entering the sphere or assuming the responsibility of others. By such qualities she became endeared to all who enjoyed her society and friendship. To what has been already mentioned, must be added another and ruling element of her mind, during the last four years of life—the pure spirit of religion. This gave vigor and loveliness to all the rest. It gave power to preserve conscience inviolate; breathed into every act the spirit of true benevolence and charity; polished and encircled all other good qualities; and in the hour of coming death, beamed forth with sweet and absorbing splendor. It lighted up the dark valley and shadow of death with heavenly hope & joy, disrobed the ghastly king of terrors, and gave on earth, a prelude of future rest. Religion with her was the highest good, and it proved a strong support in the hour of trial. Disease came in such a form as to leave her mental powers almost constantly unimpaired to the last, but on no occasion was there heard a murmur or complaint. Long did each returning morn delude her attendants and friends with the hope of recovery, but death was gnawing at her vitals, and most mysteriously, but surely drinking up the fountain of life. When told by her brother, who had come with the fond hope of conveying her to their childhood's home, with recovering health, but really to feel the last throbbing pulse grow still in death, that there was little hope of her recovery, she was ready to close her eyes upon earth, sustained by the inspiring belief that they would open amid the ineffable glories of heaven. One tie alone bound her spirit here—the wish to behold her venerable and loved parents. And this was gratified. They arrived in the evening previous to the morn of her death, and had the mournful pleasure of

being recognized by, and conversing with that lovely daughter, who, a few months before had left them strong in youth, and health, and buoyant hope.

"The Angel of the Covenant was come,  
And faithful to his promise stood  
Prepared to walk with her thro' death's dark vale;  
And now her eyes grew bright and brighter still,  
Then closed without a cloud.

On the morning of June 28th, while parents, friends, and many of her scholars were standing in tearful silence at her bed-side, she quietly "fell asleep," to awake, doubtless, in Paradise.

Youthful reader, there is one thing alone that can make death welcome to those before whom the brightest earthly prospects are opening—but one thing can prepare us to see earth with its thousand budding hopes and cherished friends retire from our gaze—that will sustain us while death untwines our grasp upon all things lovely here—and this is religion, which binds us with a stronger tie to heaven. Then how impressively are you warned, while those in life's morn, and strong in health are called by death to the invisible world, to secure this invaluable and imperishable treasure.—Com.

### AN IMPRESSIVE SCENE.

The King of Prussia during his late visit to England to attend the christening of the young prince, visited Newgate prison in company with the celebrated Mrs. Fry, walking arm in arm. When they had reached one of the female wards, the inmates were assembled around a table, at the head of which Mrs. Fry took her seat, and explained to His Majesty the circumstances of the prisoners, and the improvement which had been made among them by the introduction of religious services. This prison had long been considered one of the worst in the kingdom, and when, some years ago, she first had the privilege, by the courtesy of the magistrates of London to visit this prison, it was unsafe for the governor, and more so for herself to venture into the female wards. Mrs. Fry then proceeded to read to the prisoners two chapters from a religious work, commenting upon them as she proceeded, with a view to convey to His Majesty an idea of the mode in which she conducted her charitable visitations. Then followed a psalm, which being concluded, Mrs. Fry knelt down, an example which His Majesty instantly followed, and with the most devout attention, listened to a beautiful extemporaneous prayer to which Mrs. Fry gave utterance. The scene at this moment was indeed a strange one; at one view, the beholder witnessed the monarch of a great nation, a portion of the nobles of his realm, the wealth and authorities of the great metropolis of this commercial kingdom, approaching with prayer their common Creator, in unison with those whom vice and crime had made the occupants of a prison.—Ch. Watchman.

### REMARKS.

Two ideas struck me while reading the foregoing.

1. 'A beautiful extemporaneous prayer.'

A characteristic expression from a popular religious teacher.

2. What would the Editor of the Christian Watchman, or the Editor of the Vermont Baptist Journal, think of a woman's being allowed to occupy a pulpit instead of a prison, for prayer?

### AWFUL DESACRATION OF THE SABBATH.

On Friday last, an Artillery Company from Albany, N. Y., arrived in this city, on a pleasure excursion, and made an encampment on our Common, till the next Monday afternoon, when they returned to Albany. The practice of military companies visiting neighboring States, is never very desirable, since many of their members are thereby exposed to temptations and dangers, otherwise avoided, and are subjected to expenses not easily borne but by a few, to say nothing of the waste of time and money to which they subject the companies and citizens among whom they are entertained, but especially under circumstances like the present.

The principal complaint we have to make in this case is not that the company carried over Sunday, but that they remained in their pitched tents, clothed in their military costume, and were in all respects military men, on God's holy day,—thus causing hundreds of all ages, to profane that day by visiting their encampment. And, strange as it may appear to our readers, at the very time of commencing public worship, they marched through some of our principal streets, to an extreme part of the city, escorted, too, by the Columbian Artillery, in full uniform, and accompanied by the Brass Band of this city! After the religious exercises at the Universalist church in Hanover street, where they attended, were closed, they returned to their encampment, as if again to annoy the feelings of citizens who have been taught to regard the Sabbath for some better purpose than military parade.

The members of these companies have hereby not only shown their disregard to the Sabbath, and their defiance of the command, "Remember the Sabbath-day

to keep it holy," but have dishonored the cities to which they belong, and outraged the moral and religious sensibilities of Bostonians. We hope, for the honor of New England, that such scenes will never be repeated in the city of the Pilgrim.

In view of this open and deliberate desecration, we cannot suppress the inquiry, Under what kind of religious influences could such individuals have been reared, that they should neither regard the authority of God nor the peace and welfare of the community, within whose precincts they chose to enter?—Christian Watchman.

### REMARKS.

And yet the government of Rhode Island may declare martial law, and occupy the city of Providence for a military parade ground; and Brown University, with Francis Wayland, author of the "Elements of Moral Science" at its head, may be evacuated of its students, and be given up to the soldiery for barracks—and all be thus occupied, not only on the Sabbath, but every other day of the week—and it is all well enough! The government may train this artillery company up to the violation of the Sabbath, and the Christian Watchman will support the government in thus doing, and then turn about and denounce the individuals composing the company for profaning the day! The Editor of the Watchman will give the utmost of his influence and aid to nourish and support the tree, and then curse the fruit!

But there is another species of fruit borne by this malignant upas, which gives the Watchman less uneasiness. It is the murdering of fathers and sons, husbands and brothers—the ravishing of mothers and daughters, and the making of widows and orphans. This is less disgusting to the Editor of the Christian Watchman. Such a Watchman!—

'Tears are our birthright.'—Mrs. Sigourney.

There is a sacredness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, of unspoken love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong convulsive emotion of the breast, when the soul has been deeply agitated, when the fountains of feeling are rising, and tears are gushing forth in crystal streams. Oh, speak not harshly to the stricken one—weeping in silence, Break not the solemnity by rude laughter or intrusive footsteps. Despair not a woman's tears—they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see the tears of affection. They are painful tokens, but still most holy. There is a pleasure in tears—an awful pleasure! If there were none on earth to shed a tear for me I should be loth to live; and if not one might weep over my grave, I could never die in peace.—Dr. Johnson.

### CAPITAL PUNISHMENT.

G. B. Cheever has written a book for the N. Y. Legislature, trying to persuade them to perpetuate the taking of human life. From Garrison's Review of the work, we extract the following paragraph. If the doctrine of this paragraph (the substance of the doctrine running thro' all Mr. G's writings) be infidelity, what, we ask, is Christianity?—Disciple.

"If Christ be the Way, the Truth and the Life, the perfection of holiness, the standard of obedience, the pattern of all true believers—then all questions of duty are to be settled in the light of his example. Most pertinently, therefore, did one of his disciples ask, 'To whom shall we go?' Thou hast the words of eternal life." Hence, it is of no avail, in support of any theory that shows claims to be binding in practice, to refer back either to the Sinai Covenant, which generated to bondage, or to a still earlier period of the pupillage of mankind—to Noah or to Adam. So, then, be the scope or meaning of the "Noahic precept" what it may, it is not necessarily binding upon me, unless it be exemplified or fulfilled in Christ. As a Christian, I care not what was enjoined upon Adam, Noah, Abraham, or Moses. It is enough for me to know, "if any man have not the spirit of Christ, he is none of his"—and that he has left me an example that I should follow his steps. I can have no better, I can have no higher law. He has taught me to overcome evil with good—to forgive, as I desire to be forgiven—to be harmless as a dove—to lay down my life for my enemies—to attach myself to a kingdom which is not of this world—to be dead to sin and alive to God. He prayed that they might be forgiven. How then can he sanction the putting to death of other murderers? Who will dare to stand by his cross and advocate capital punishment?"

DEPEND UPON YOURSELVES.—The success of individuals in life is, under God greatly owing to their own resources.—Money, or the expectation of it by inheri-

tance, has ruined more men than over the want of it did. Teach the young men to rely on their own efforts, to be frugal and industrious, and you have furnished them with productive capital which others cannot wrest from them, and which they themselves will not be disposed to alienate.—This is peculiarly the case in this country, where a man is the artificer of his own fortune, where the road to wealth and honor is open to all, and where those who would win must labor for the prize. Gov. Everett has well said, that "time and universal experience, abundantly admonish, that however the children of wealth may indulge in indolence and dissipation while their means last—the great mass of Americans must and ought not to depend upon their own fortunes, but their usefulness.—Fortune is at best precarious; patrimonial dependence is uncertain, and reliance on the friendship or charity of the world, or upon office, is frail and debasing. Self-dependence is the only sure stay. We are ever willing to help those who help themselves. Productive labor is the legitimate source of wealth, individual or national—and labor is profitable to the individual and to the nation, in proportion to the measure of intelligence and scientific knowledge which guides & directs its operation. Hence it is of primary importance that our youth should be effectually imbued with that kind of knowledge which will instruct them in the principles of their business, render it honorable, and make them independent in their minds and their fortunes."—Selected.

From the Herald of Freedom.

### REVIVALS OF RELIGION.

I am in favor of a revival of pure and undefiled religion, and believe there is no true happiness without the enjoyment of the love of God shed abroad in the heart by the Holy Ghost given unto us. But it grieves me exceedingly to find those who are subjects of modern revivals, just as ready to sneer at the colored people as those who do not profess to have experienced a change. I had hoped to find among them some tenderness, bowels of compassion, love to God and love to man; but no, they can say nigger as well as others. Revivals of love are desirable, and my prayer to God, I hope may ever be, that souls may be converted to Christ; but "all is not gold that glitters," and I shall never believe a work of this kind to be of God unless those who profess to be the subjects of it bring forth the fruits of righteousness, and show that they are in the possession of love and not hate. Gardiner, Me., June 21, 1842.

From the Herald of Freedom.

"And shall the Russian serf go free  
By Baikal's lake and Neva's wave?"

It will be seen by the following extract from a late English paper, that the Emperor Nicholas—the tyrant—the infamous oppressor of gallant Poland—in regard for humanity and hatred of oppression, is getting ahead of our American Republicanism and Christianity! "Is getting"—no, always has been. Nicholas, steeped as he is in tyranny and crime, never sold into perpetual diabolical slavery, his own offspring; and then, out of pious regard for the eternal interests of the poor heathen off in North America, or elsewhere, brought the price of his own daughter, and cast it into the treasury of some Russian Board of Commissioners for Foreign Missions! Never did he do that. But our vaunting Republicanism does it every day—and our Christianity, standing by, sprinkles the devilish deed with holy water, and with a fraternal hug clasps the hellish system to its very church bosom—and God grant that she may never lose her hold, but that they may go down together, twin monsters of the pit. There is not a heathen on the face of the earth, that would be guilty of such meanness and hypocrisy as is practised every hour, by professing Republicans and Christians, in this "land of light." Shame, everlasting, burning shame, upon America. Let the heathen in the South Sea Islands, wallowing in his ignorance and degradation, cry out shame! and point the finger of scorn at us, for from a very high exaltation we have by our conduct, open and persevered in, sunk ourselves below the brutes, for the brute succors and protects its own young. Let us bestir ourselves; Abolitionists, awake; for if the Almighty has in store one thunder-bolt fiercer than another, He will in his vengeance hurl it upon this people, unless his wrath be appeased by timely repentance. But to the extract.

From the London Sun, May 6.

Russia.

The Emperor of Russia is engaged in a contest with his Nobles about the emancipation of the serfs throughout his dominions. His Imperial Majesty is opposed to serfage, and since his accession has done all in his power to give freedom to the most oppressed and most deserving class of his subjects. The Nobles, however, who are the owners of their serfs, and who regard them in the right of property, are so opposed to the measure that a revolution may be expected, should the Emperor persevere. Now, persevere he will. All who know any thing of the character of the Emperor Nicholas, must be aware that he never swerves from any purpose which he has once undertaken. His obstinacy is so great that nothing can remove it.

It matters not whether the course to be pursued is right or wrong, the Czar never swerves from it. Fortunately the course

which he is now pursuing is the right one. Serfage in Russia is but a modification of slavery as it exists in the Southern States of North America. The Russian serf can obtain liberty on no terms whatever. If he follow any trade or profession, he cannot remove five miles from his native village without the written permission of his master, which is always obtained with difficulty. His earnings, his wife, his children, are all the property of his master, and the instances are exceeding rare in which serfs have been allowed to purchase their liberty. Some of the serfs engaged in trade, especially in the Baltic provinces, are rich, their families highly accomplished, and yet at the beck of their masters they may at any moment see their daughters torn from them, and given to boors without their consent, and themselves reduced to the most abject slavery and misery.

The pride of a Russian Noble is to have as many serfs, as possible, and the more he has the greater is the consideration in which he is held by his peers. To diminish the power of the Nobles is the main object of the Emperor's attempt to emancipate the serfs. While serfage exists he reigns by the sufferance of the Nobles, and he wants to be absolute. Now next to the abolition of the African slave trade, the abolition of serfage in Russia is one of the greatest boons that could be conferred upon the human race. But it requires to be done with great caution, and to be accompanied with measures making the letting of land compulsory on the part of the great proprietors. The omission of such measures, on the part of the Imperial Government, completely neutralized the benefits which might have been expected from the abolition of serfage, a few years ago, in some of the Baltic provinces.

The former masters of the emancipated serfs united in refusing to let them land on any terms, in consequence of which they were reduced to such misery as to implore the authorities to allow them to return to their former condition. The fact was seized upon at the time by the Nobles, as demonstrating how much Russians preferred serfage to freedom, and for a time the resolution of the Emperor seemed shaken by it. But the actual circumstances of the case becoming known, the Emperor more than ever determined to restrict a power which was shown to be controlled by an imperial ukase.

### GOD IS LOVE.

Earth, with her ten thousand flowers,  
Air, with all its beams and showers,  
Ocean's invisible expanse,  
Heaven's resplendent countenance—  
All around, and all above,  
Hath this record—God is love.

Sounds among the vales and hills,  
In the woods, and by the rills,  
Of the breeze, and of the bird,  
By the gentle murmur stirred—  
All these songs, beneath, above,  
Have one burden—God is love.

All the hopes and fears that start  
From the fountain of the heart;  
All the quiet bliss that lies,  
All our human sympathies—  
These are voices from above,  
Sweetly whispering—God is love.

### SECT IN HEAVEN.

We meet the following supposition of it, by a Mohegan Indian, in the Oberlin Evangelist. That paper remarking upon it says—"If the conduct of sectarians here, is an earnest of what their enjoyment will be hereafter, they will indeed have a scanty place—if God should treat them in heaven, as they treat their brethren on earth, heaven would afford them very little liberty or enjoyment." Is Oberlin sectarian? Is the Evangelist? Is the Institute? The Church? Is the "loving the Lord Jesus in sincerity," the sufficient and only test there? If so, we love Oberlin better than ever. If not, physician heal thyself. But hear the Indian:

"Supposing you get to heaven, the Lord Jesus ask you who you be; you say, you are a Presbyterian. Then he say, you sit there on that little seat, and there you stay; don't you go anywhere else; keep your place. Another come to heaven: He ask, who are you? He say, I am a Baptist. Then you sit there on that little narrow seat; let no one set nor eat with you, nor come near you; have all your seat to yourself; keep all your singing and rejoicing to yourself. Another come. He say, who are you? He say, I am a Methodist. Then he say, you sit in that corner, and let one stand and keep all away who do not make as much noise as you do in your worship. Another come. He say, who are you? He answer, I am a Quaker. Then Christ say, you sit way out yonder alone, that the noisy ones may not disturb you, while you worship by thinking, without singing, bowing, looking joyful, or joining with any others who come to speak of my goodness, or talk of my power. After all these, by and by, Indian come. The Lord Jesus ask him who he be; he say I love one Lord Jesus with all my heart and soul, and love all who love him in sincerity. Then the Lord Jesus say to him, you may sit where you please, eat where you please, and what you please; enjoy all the liberty of heaven, and not be confined to any seat. Disciple.

AN UNCHRISTIAN CLERGYMAN.—In the Insolvent Debtors' Court at Dublin, last month, one of the applicants for a discharge was a poor widow, named Eliza.



Son of man is not come to destroy men's lives, but to save them"—or when "John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not with us. And Jesus said unto him, forbid him not: for he that is not against us is for us." Again,—"Moses taught the law of retaliation—eye for eye, tooth for tooth, blow for blow, blood for blood, life for life. The avenger of blood, if he could overtake the fugitive—who had slain a man by accident—before he reached the city of refuge, might slay him without judge or jury. And Moses on one occasion or more, gave direction for slaughtering not only all the men, but the women and innocent children. No doubt he thought he was serving the Lord in all this. The record he himself gives of the matter makes it plain that he "verily thought with himself that he ought to do many things" of this kind, "contrary to" the law which he had previously taught the people from God—"thou shalt not kill." But he was as much mistaken as to the spirit that actuated him, as Paul was when he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth," Christ confirmed and established the law—"thou shalt not kill"—and nullified and put away the law for killing—thus showing that the latter was not from God, but from Moses in his blindness, adapting things to the hardness of the hearts of his brethren. God never had but one mind in regard to this matter. All manslaying was always an abhorrence to him. He did not himself slay the first murderer; but expressly forbade that he should be slain. The law of love and forgiveness taught by Christ—wherein he says, "love your enemies," "forgive, and ye shall be forgiven"—which agrees with the law of love and the law forbidding to kill, as given by Moses himself from God—was always obligatory on mankind. It was as binding in the days of Moses as in the days of Christ. It "proceeded forth and came from God." Every law to the contrary came not from God, but from the blindness of perverted minds and the hardness of depraved hearts.

So of the forms and ceremonies of religion. The record affords the same evidence of the sincerity of Moses in regard to these, as in regard to the other things alluded to by way of illustration. But he was manifestly in darkness on this point as on the others. The ordinances, as I said before, were suffered from the blindness of their minds—not because they were what God had need of or delighted in. The fact that Christ blotted them out and put them away, is alone sufficient proof that they were not from God. Christ "proceeded forth and came from God," and revealed the mind and will of God in regard to these things, as well as others. He came not to destroy the law of God but to fulfill it. He did not, and could not destroy a jot or a tittle of God's law. What he did destroy was not God's law, but the law of Moses—that is, as much of the law given by Moses as was not from God, but from the misconception of Moses under the circumstances in which he was placed, much darkness remaining upon his mind. None will deny that Christ "blotted out the handwriting of ordinances" given by Moses—such as circumcision, the offering of sacrifices, &c. But who will say that Christ blotted out a tittle of the law of God? Paul seems to have had some very correct views of the origin and value of outward forms and ceremonies. He says—"God that made the world and all things therein, seeing that he is Lord of heaven & earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." Again—"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." Again—"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye SUBJECT TO ORDINANCES, (TOUCH NOT; TASTE NOT; HANDLE NOT; WHICH ALL ARE TO PERISH WITH THE USING); AFTER THE COMMANDMENTS & DOCTRINES OF MEN?"

P. S. The question may be asked,—"If Moses was in error in some things, why not in all things? How are we to know?" I answer,—Go to Christ. Whatever Moses, or any other individual, taught agreeing with what Christ taught, receive as from God. Whatever Moses taught contrary thereto, receive as from Moses.

For such views as I have now expressed, I expect to be followed by the "mad-dog" cry of infidelity, by those who are afraid of too much truth! who, from selfishness, or from blindness to their own true interests, choose to keep themselves in bondage, and so will do all in their power to keep others with them. I can not help it. As for the charge of infidelity, I hand it back to them—I return it upon them, and they must receive it, whether they will or not. Be my fidelity, to Christ. If there be to Moses, in the things wherein he conflicts with Christ, they must see to it. I say that thus they make themselves infidels to Christ. If they say there is no conflict between Moses and Christ, let them reconcile punishment, and forgiveness—destroying life, and saving it—the institution of rites, ceremonies, and ordinances, and the blotting of them out.

I close with a sincere, affectionate, and earnest invitation to brother Baldwin to come up with me, and suffer his soul to enjoy true freedom, and occupy a large place. The same invitation and exhortation are extended to all others. "The truth shall make you free"—the truth as it is in Jesus Christ. Be no longer bound down in sectarian chains. Take Christianity, as set forth in its simplicity by its Great Author—love to God and love to man. Cast aside the trumpery and trash that men have thrown around it. Strip off and fling to the winds the drapery with which the schools and the pulpits have enshrouded it. In a word—throw away popular theology, and take unadorned Christianity in its purity. Abandon mysticisms. Leave off laboring to reconcile contradictions. Cease from man. Cling to Christ. Cleave to the Lord. So shall the Bible be to you a precious book. So shall Christianity be your chief treasure—your sure, as it is your only salvation.

"Anti-Slavery Conference in London." Thank some unknown friend—perhaps my old friend, Lewis Tappan—for a copy of the Journal of Commerce, containing a "Circular," "calling the Second General Convention of Abolitionists from all parts of the world, on Tuesday, the 13th of June, 1843, in London." I do not hold in high estimation such conventions as the former one was. And this Circular provides, specifically, for another like unto it. I have reference to its trampling down the rights of females. A professed abolition convention, which lends its influence to perpetuate the subjugation and thralldom of one half of the human race, is a shameful mockery. Humanity repels it as a monstrous outrage. Christianity spurns it as the grossest hypocrisy.

The Circular commences with talk about "consulting with the friends of the cause of abolition." But when they come to extend their invitation they say—"Where societies exist for the abolition of slavery and the slave-trade, or bodies, though not bearing that name, uniting in these great objects, the Committee trust that an effort will be made to secure, by special appointment, the attendance of one or more gentlemen, as their representatives; and express provision will be made for the admission of gentlemen uniting in the objects and principles of this Society from foreign countries, where, from any circumstances, such associations do not exist."

Such gentlemen are, therefore, cordially invited to meet the representatives of the British and Foreign Anti-Slavery Society, and those of kindred institutions in Great Britain and Ireland, on this important occasion.

The emphasizing is my own. In the next paragraph, following the above quotation, the Committee "request that all the friends of the cause, will, as far as they can, collect facts and arrange information," &c. Here, either it is taken for granted that "all the friends of the cause" are to be found among the "gentlemen," or else the females are called on, in common with "gentlemen," to "collect facts and arrange information," for the use of the tyrants who drive them from participation in their public deliberations! Whether the Committee meant the one thing or the other, they ought to be ashamed of what they have done.

While this subject is up again, I wish to call attention to another point. In the last paragraph quoted, it is asked, "under what kind of religious influences could such individuals have been reared, that they should neither regard the authority of God nor the peace and welfare of the community?" I answer—under precisely such "religious influences," as the Christian Watchman exerts. This military company is a part of the system of man-killing sustained more by the popular "religious influences" of the country, than by all other influences.

**THE FALSEHOODS OF ABOLITIONISTS.**  
No. III.  
*The Clothing and Habitations of Slaves.*  
Much has been said by abolitionists about the uncomfortable and ragged apparel; and the shelterless dwellings of southern slaves. Such reports the advocates of slavery have indignantly termed misrepresentation and falsehood.

On these topics I did not enquire much for particulars. What I saw with my own eyes, in every place where slaves were to be seen, I deemed sufficient to give me all the information that I considered desirable.

In relation to clothing, among the great number of slaves who have been objects of my own observation, some have appeared comfortably clad—many others somewhat ragged,—with shoes, perhaps, distorted, fitted to chafe and torture their feet—and very many with shamefully tattered apories for apparel. In South Carolina great numbers go barefooted through the entire winter. In the coldest weather, it is not uncommon to see negro children half naked.

As a general fact, I can safely affirm, that of all the slaves I have seen the greater part were neither comfortably nor decently clothed. Any northerner upon meeting them, judging from their dress, would take the majority of them, for the most wretched peasantry.

Negro houses I have not inspected, internally, to any great extent. From the little I have seen, and from what I have heard of their inside, I conclude they are in general, miserably finished, and more miserably furnished. For instance, I heard a pious lady tell her husband, a rich Baptist deacon, that one of their female slaves, about 80 years of age, had not the sign of a chair or bed in her hut—and she thought it right mean, that some of the relatives of the old woman, living in neighboring huts, would not take her in and provide for her. But the outward appearance of these houses have more extensively engaged my attention. Of the hundreds, if not thousands that I have passed in the Atlantic slave states (each successive plantation ordinarily bringing to view from 5 to 30 of them, rudely built of logs or poles) by far the greater part appeared externally, to be emphatically abodes of degradation and poverty.

As exceptions to what I have stated in this and the preceding articles, some slaves have a generous maintenance. In some instances their masters make them liberal presents. But, for the most part, whatever they have that is nice or respectable, either in diet, Sunday clothes, or house-hold furniture, they procure by the profits of their own extra toil.

JOSEPH HUNTINGTON.  
Aug. 4, 1842.

Perkinsville, July 23, 1842.  
Brother Murray:—I send you enclosed \$2.00 towards paying for the Telegraph. The Telegraph comes very irregularly. No. 42 has not yet arrived. No. 44 arrived yesterday—one week after published. We frequently do not receive it until Monday or Tuesday—when it might, and sometimes does arrive on Friday.

Yours, WM. M. PINGRY.  
REMARKS.  
The fault is in the post-office department, altogether. The Telegraph is mailed regularly every Tuesday. When the post-offices and mail-carriers do their duty the Telegraph reaches Rutland on Tuesday evening, and is ready to go east and south from that place on Wednesday morning. Will brother Pingry be kind enough to write to the post-master at the point where the Perkinsville package leaves the regular Boston route, and make inquiry into the case? I do not know where the point of departure is—or I would write.

P. S. Since the foregoing was in type, some things have come to my knowledge which give reason to believe that business is not always done correctly at Rutland post-office.

**STACKING HAY.**  
Make the stack round, rather than square, or cornered. There will be less liability to have shoulders that will let in rain. If the stack be built on a square pen, push out at the sides, and not at the corners, as you rise with it above the pen, and it will soon and easily be made round. The longer the time the circumstances will allow, for building the stack—that is, the more times it can be left to settle, while it is going up, the better your opportunity for making it stand well. In building it,

keep the centre full, all the way up—this being done, keep the outside well trodden. Thus the water will be carried off. Hay should be at least as well made for the stack as for the barn.

**PETITIONS.**  
**AGAINST CAPITAL PUNISHMENT.**

At the late Convention, held at Granville, the following form of a petition was agreed on for general circulation—to be presented, with the names that can be obtained to be appended to it, to the next State Legislature. Friends of the cause among the readers of the Telegraph, and others to whom this number of the paper is sent, are requested forthwith to copy the form—as it is short—and see that it has extensive circulation.

Will brother Burleigh copy it into the Voice of Freedom, and call the attention of the friends of the cause to it?

To the Legislature of the State of Vermont:

We, the undersigned citizens of \_\_\_\_\_, respectfully request you to abolish all those portions of the laws of this State which prescribe the penalty of Death for the crimes therein mentioned.

**Abortive Efforts:**

For two or three weeks past, the Congregational bell, in this village, has been rung every evening, at dusk, calling together a clan of a dozen—less or more—who are praying, as they say, for a revival of religion. It will be a vain effort, good friends, until you repent and do your first works. The spirit which drove Jediaiah Holcomb out from among you, must first be exorcised and put away.—You must get yourselves out to different ground, before honest people can be converted to a standing among you.

**WILLIAM MILLER.**  
Is to commence a course of lectures, on the subject of the Second Advent, in the Baptist House, in this village, on Saturday, the 20th instant.

**THEFT.**—Two lads belonging to this village have been recently convicted of stealing fruit, and fined three dollars each and the costs of prosecution. We are glad that our citizens are waking up to their duty. We hope every theft of this kind will be promptly foretold out, and the perpetrator punished. Stealing fruit is the meanest and most vexatious kind of theft, and should be severely punished. It requires a long time and great care and pains to raise fruit trees, and then to be deprived of the fruit which we have watched and nourished, by vicious, lawless boys, is a sad disappointment. The thanks of the public are due to those who have attended to this matter, and we trust the Thier-Detecting Society, and others will be on the alert to bring every offender of this kind to a just punishment.—*Brattleboro' Phoenix.*

When Professor Stowe was in Germany, and expressed his surprise to see so much delicious fruit untouched by the roadside, remarking that in America it would not be so, but by the boys. "What! exclaimed his companion—have you no schools?" "In Germany it is part of a teacher's business to train children in principles of honesty. With us, we might about as well—and in regard to many children, far better, have no schools at all, so far as morality is concerned. It makes one's heart ache to see how the character is neglected by our teachers, and how the poison of bad principles and vicious habits steals, by means of the schools, from one family to another. The application of the law, in the Brattleboro' fashion, is better than nothing; but our schools and home teaching, ought to supersede it.—*Vi. Chronicle.*

I agree with the Phoenix, that "stealing fruit," if not the "meanest and most vexatious kind of theft," is mean, vile and vexatious. And I agree with the Chronicle, that our schools ought to teach better morals—and that especially our "home teaching ought to supersede" the necessity of such measures as the Phoenix prescribes. But I want to say to the Chronicle that it must not be expected that morals taught in schools and families will be better than the morals taught in the pulpits and the professedly religious papers. As long as these continue to support wholesale systems of supererogation, theft, robbery, fraud and violence, it will be in vain for these leaders in great matters to chide those who are led by them in small matters.

**GENERAL INTELLIGENCE.**

**PORTUGAL.**—Intelligence had been received in London of the signing of the commercial and slave-trade treaties with England, on the 3d instant. A Cadiz journal mentions the appearance of a disease strongly resembling the plague, on the shores of Portugal, where, as well as in Spain, it had occasioned no little uneasiness.—*N. Y. Spectator.*

The Wurtzburg Gazette of the 7th instant states that the report of a conspiracy having been discovered in Russia is not confirmed, but that it would appear the Emperor had banished to Siberia several persons connected with the first families in the empire, without assigning the cause for that new act of imperial severity.

**THE CROPS IN WESTERN NEW YORK.** Things are now in such a condition—the wheat harvest now actually commencing—that we may speak of that staple product, and of crops generally, with considerable confidence.

We have taken some pains to procure information, in addition to what we have seen of the crops; and we say now, that we know many of the best farmers will corroborate us in, that never before was there such a uniformly good crop of wheat through the Genesee valley—and indeed through all Western New York. The berry is generally plump—and what little rust there is, is almost wholly confined to a slight red rust which is seen occasionally on some of the leaves of the wheat. The quantity of land covered with wheat of this fine character, is greater than ever before bore a wheat crop in this famous wheat growing region.

Nor is this all. The yield of nearly all other products is, or promises to be, equally remarkable. The crop of hay is extraordinarily good. Barley, oats and potatoes never looked better—and corn is flourishing vigorously under the present hot weather.—*Rochester E. Post.*

**A DISGRACEFUL RIOT** occurred in Philadelphia on Monday last, between 10 and 11 o'clock. The affray began in Shippen street, in consequence of an attack made by several white boys upon a procession of temperance colored men and boys. Soon after the onset the fight became general, and bricks, stones, &c. were thrown, and numbers severely hurt. The procession dispersed, and the mob proceeded to the neighborhood of South and Sixth to Seventh and through St. Mary's street, where they attacked all the houses occupied by blacks. Thousands of bricks were hurled back and forth with the greatest violence. A large number of whites and blacks were seriously injured. Two were stabbed, and some were knocked down by clubs and stones. The police and the Mayor soon arrived, and dispersed the mob. As night drew on the riot was renewed, and two houses were attacked, and the windows and furniture destroyed. Some of the blacks fled to the other side of the river for safety. A large and handsome building belonging to a black man, and a meeting-house in St. Mary's street were set on fire and destroyed. Some of the ringleaders have been arrested. The ferocity of the white mob was beyond precedent.—*Ch. Watchman.*

**DISTRESSING CASUALTY.**—A lad, the son of Mr. John Andy, near Reading, Penn., while engaged on Saturday in gathering blackberries, dropped his hat into a small pond. He stepped into the water to regain the hat, but finding himself detained by the mud, into which he was sinking, called out for help. Mrs. Andy, his mother, hearing the cry, rushed to his rescue, but found herself also unable to save the lad, or to aid herself. Her cries brought to her assistance her married daughter, Mrs. Boyer, who sprung into the water, but was unable to effect any good, and they all perished in the pond, mother, daughter and son. The pond in which these persons were drowned is, perhaps, not more than twenty feet across, though the water and soft mud are fifteen feet deep.

**BANKRUPTS.**—The number of persons who have applied for the benefit of the Bankrupt law in Wisconsin is 165, out of an adult population of 11,000. Whole number of applicants for the benefit of the Bankrupt act in Connecticut, 917. The Hartford Patriot says the petition of a bankrupt for a final discharge of his debts was rejected by the District Court last week at Canterbury, it being proved that the petitioner had paid a shoemaker's bill of \$2! No charge of dishonesty or fraud was preferred.

**EXTRAORDINARY CASE.**—The Lexington (Ky.) Intelligencer of the 22d ult. publishes the following extract from the letter of a physician in a distant county of Kentucky to his friend in that city.

"Dr. G., my brother, and myself, are in attendance, at this time, upon one of the most extraordinary cases, I suppose, that history gives an account of. Our patient is a young lady, 24 or 25 years of age, who has been subject to a dislocation of almost all the joints belonging to the human system, ever since 1832; also to violent spasms. Sometime last fall there commenced forming in her mouth ossific matter and during the months of November and December, there were taken from her mouth some 24 or 25 bones, of various sizes and shapes, after which she appeared partially to regain her health, but within the last 40 days Drs. G., F. W., and myself, have taken from the mouth, ears, nose, throat, left arm, side and all the way down to the foot, bones amounting in all during her last illness to 192. One thing is very remarkable, that no matter where these bones present themselves not a drop of blood follows their dislodgment from any part of the body. The young lady possesses cheerfulness and vivacity amidst all her sufferings, and appears to entertain no doubt of her recovery.

**THE FIRST FREE SCHOOL.**—The Salem Gazette says: The Grammar School in Salem, is known to be the first Free School in the United States, and believed to be the first in the world, where every person within certain geographical limits, and possessing certain requisites of study, has an equal right of admission, free of cost. It was founded two hundred and five years ago, when our population con-

sisted of less than two hundred families, and continued without interruption we believe, giving thorough preparation to students for college, to the present day.

**"PRAISEWORTHY ACT."**—About sixteen years since a lad in a neighboring town, (then only 8 or 10 years of age) was the means of injuring the cow of a poor man in the vicinity which rendered her useless to the family, and thereby greatly abridged their means of support. Not long after, he left home to seek his fortune. He established himself as a clerk in Boston, and being of an enterprising turn, rapidly made his way in the world, and acquired a handsome property. A few days ago, he accidentally fell in with the individual whom he had injured in his early days, and invited him into his counting-room. After reminding the latter of the circumstance, and confessing himself as the author of the injury, he went into a brief calculation, including interest &c., to the present time, and handed him a check for the full amount. Such an act deserves honorable mention, as a remarkable exception to the prevailing selfishness of the present day.—*Brunswick (Me.) paper.*

**Liberty Party Nominations.**

For Governor,  
**CHARLES K. WILLIAMS.**  
For Lieutenant Governor,  
**EDWARD D. BARBER.**  
For Treasurer,  
**HARRY HALE.**

**Democratic Nominations.**

For Governor,  
**NATHAN SMILIE.**  
For Lieut. Governor,  
**EDWARD D. BARBER.**  
For Treasurer,  
**DANIEL BALDWIN.**

**Whig Nominations.**

For Governor,  
**CHARLES PAINE.**  
For Lieut. Governor,  
**WAITSTILL R. RANNEY.**  
For Treasurer,  
**JOHN SPAULDING.**

**NOTICE.**

**Liberty Party.**

A meeting of friends of the "Liberty Party" will be held at the North School House in this village, on Saturday evening next, at 7 o'clock, to appoint delegates to attend the "Liberty Convention" to be held at Clarendon Springs on the 15th inst., and to transact other important business that will be brought before the meeting. The friends of the cause are requested to attend.

**Liberty Convention.**

The inhabitants of the County of Rutland who are opposed to slavery, and who are willing to manifest their opposition by their works, are requested to meet at Clarendon Springs, on Monday the 15th of August next, at 10 o'clock, A. M., for the purpose of making a nomination of suitable candidates for the office of Senators for the County of Rutland, for the year ensuing.

The Rev. Mr. St. Clair of Concord, N. H., will be present and deliver an address on the occasion.  
**R. R. THIRALL,**  
**JONATHAN DIKE,** } Co. Sec.  
**SIMEON MEARS,**  
Rutland, July 25, 1842.

For the Vermont Telegraph.

**THE ADDRESS OF BAP. MIN. CONVENTION.** stands adjourned to meet at the Bap. M. H. in Charlotte, on the fourth Tuesday (27th) of Sept.

**PARTS.**

Bro. Keach, Introductory Sermon, written. Exegesis; Mead, Delectable prayer. Bush, 1 Peter 1:10. Essay: Hays, Deity of Christ. Smith, Sabbath. Jones, Revivals. Church, Heb. 6: 10. Moore, 1 Peter 1:5. 6. Essay: Wright, Direct preparations for the Pulpit. Ten Broeke, Influence of Literature on Religion. Allen, Was the gift of Miracles designed only for the Apostolic age. Briefly, Directions for the reading of the Bible. Ide, Did the Holy Spirit recognize Matthias as one of the 12 Apostles? Harvey, Demands upon the Christian Church. Johnson, Rules for the selection of texts and the composition of Sermons. Keach, Power of the Press. A. HAVERTY, Clerk of Con. Brattleboro, July 13, 1842.

**Temperance House.**

STATE ST. MONTPELIER, VT.

IS KEPT ON

WASHINGTON PRINCIPLES,

BY

**MRS. SAINFORD.**

BROKE into the enclosure of the subscriber, on the 25th ult., a light sorrel horse, supposed to be from 6 to 8 years old, with 4 white feet, bald face, and a spavin on his right hind leg. The owner is requested to prove property, pay charges, and take him away.

**H. W. MARTIN.**  
Brandon, Aug. 1, 1842. 47:3w

**Vt. Lit. & Sci. Institution.**

THE last quarter of the Academic Year of this Institution will commence on Monday, the 25th of Sept. next, under the superintendence of the present instructors—C. C. Briggs, & Miss H. L. Bates. Those desirous of attending should make it a point of paramount importance to be present at the opening of the term. Good accommodations for scholars will be furnished in the Seminary and in respectable private families, on reasonable terms.

**F. F. MERRIAM Sec.**  
Brandon, Aug. 6, 1842. 4 W.

**Notice.**

CAME into the enclosure of the subscriber about the first of July, inst., four yearling cattle:—One a black, black face heifer—one a yellow, brindle face steer, and two brindle steers. The owner is requested to prove property, pay charges and take them away.  
**FRANCIS BROWN.**  
Goshen, July 5, 1842. 43:3w